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"I AM SET FOR THE DEFENCE OF THE GOSPEL.—PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." *St. Paul.*

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THE PREACHER.

ORIGINAL SERMON....NO. XVIII.

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And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; and he that believeth not shall be damned.—Mark xvi: 16.

The last words of those about to leave the world, have ever been held as worthy of regard. If we consider the occasion on which our text was spoken, or the person by whom it was uttered, we find it worthy our particular attention. It is given by the Evangelist as the words of our Lord and Saviour Jesus Christ. When he had finished his mission on earth, and was about to be received up to the right hand of his Father, he delivered to his disciples this charge: "Go ye into all the world and preach the gospel to every creature." And then he added—"He that believeth, and is baptized, shall be saved; and he that believeth not shall be damned." A right understanding of this passage is important, not only on account of its containing the commission to preach the gospel, and the consequences that would result to those who believed, and those who did not; but because it is considered by the advocates of interminable punishment as a secure position—a strong fortress of that awful doctrine. It is, in fact, alleged as the end of all controversy on this important subject, and often advanced as a conclusive answer to the clearest evidences of the ultimate holiness and happiness of all mankind. Let us, therefore, carefully examine it, without prejudice, that our minds may be prepared to receive the truth.

The first inquiry naturally suggested by the text, is—What is the gospel? for it was *the gospel* which was to be preached to every creature. And here it is proper to remark that there is but one true gospel spoken of in the Bible. It is called *the* gospel. The disciples were not commissioned to preach *a* gospel, but *the* gospel; and St. Paul, in his epistle to the Galatians, chap. 1st, is explicit on this subject. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached, let him be accursed." There is, therefore, only one true gospel of Jesus Christ; and this gospel is *good news*; for the simple import of the word is good news, or glad tidings. Hence the disciples were directed to go into all the world and proclaim the *good news* to every creature. But the question still returns—what was the good news that was to be proclaimed to the world? Could we put this question to some of those who were commissioned to preach the gospel, with what satisfaction should we hear their answer. Are we not ready to say, that we would joyfully receive the truth at their mouth? But can we not obtain a direct answer to this question in the words of Inspiration, and in the language of one who was authorized, by special commission, to preach the gospel to the Gentiles? St. Paul, speaking of the gospel which he preached, says, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." If, therefore, we can receive an explicit answer to that question, in the writings of St. Paul, will it not be satisfactory to our minds? Let us then hear his words. Gal. iii: 8—"And the Scripture foreseeing that God would justify the Heathen through faith, preached before *the gospel* unto Abraham, saying, *In thee shall all nations be blessed.*" Hence we perceive that the gospel was the promise made to Abraham, that in him all the nations of the earth should be blessed. This promise is found Gen. xii: 3, and reads thus,—"In thee shall *all the families of the earth* be blessed." It is repeated chap. xviii: 18—"All the nations of the earth shall be blessed in him." And in chap. xxii: 18, it is confirmed by an oath in these words—"By myself have I sworn, saith the Lord. ****In thy seed shall all the nations of the earth be blessed." This promise was repeated again to Isaac, in precisely the same words, chap. xxvi: 4, and also to Jacob, chap. xxviii: 14, "In thy seed shall all *the families* of the earth be blessed."

But who was the seed spoken of in these quotations? St. Paul shall again inform us, by the same chapter from which we before quoted. Gal. iii: 16. "Now, to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, *which is Christ.*" We perceive, therefore, that the gospel is the promise of God, confirmed by his oath, that in the seed of Abraham, which is Christ, all the nations and all the families of the earth shall be blessed. And it is worthy of remark, that St. Peter quotes this promise in his memorable sermon in the temple, Acts iii: 25, and expresses it in these words, "In thy seed shall all the *kindreds* of the earth be blessed;" and the angel, who preached the gospel to the shepherds, at the birth of Christ, Luke ii: 10, "said unto them, Fear not; for, behold, I bring you *good tidings* of great joy which shall be to *all people.*" We are, therefore, authorized in saying that the gospel is the promise that all the nations, all the families, all the kindreds, and all the people of the earth shall be blessed *in Christ.* Did we want any further confirmation of the truth that this blessing shall extend to all mankind, we have it in the assurance that Christ "tasted death for every man;" Heb. ii: 9, that he "gave himself a ransom for all;" 1 Tim. ii: 6; that he is "the propitiation for our sins, and not for ours only, but for the sins of the whole world;" 1 John ii: 2; and that "as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv: 22. These quotations not only prove that the blessing shall extend to all; but they show the nature of the blessing promised. It is, *to be made alive in Christ.* St. Peter calls it "turning away every one of you from his iniquities;" and the angel who foretold the birth of Christ, said, "Thou shalt call his name JESUS, for he shall save his people from their sins." Matth. i: 21.

But this promise of God was not the full extent of the good tidings which the disciples were commissioned to preach. They were to proclaim that the promised seed had come; Jesus of Nazareth, the true Messiah, the Saviour of the world; that he had given conclusive evidence of his mission by the miracles which he had performed, and that he had sealed the testimony by his death; and, by his resurrection from the dead, had "brought life and immortality to light"—the glorious assurance "that the dead are raised, equal unto the angels, the children of God." We arrive, therefore, at this conclusion, that the gospel which the disciples were commanded to preach to all the world, was, *That Jesus is the Christ, the Saviour of the world;* and that in him God will bless all mankind by saving *them from their sins, and raising them from the dead, incorruptible, and immortal.*

It is here suggested by way of objection, that the speaker has wholly disregarded the concluding part of his text, and explained the other inconsistent therewith? We have not forgotten that part of the passage, neither have we, as I trust, received anything as the gospel, that is inconsistent with its truth. But the gospel, and the effect produced by the gospel, are not one and the same thing. The concluding verse of our text speaks of the effect produced by the gospel on those who heard it; but this effect is not the gospel itself. To illustrate this idea, let us notice a simile. The genial warmth of the vernal sun, and the gentle showers of rain, promote vegetation, and clothe the earth in smiling green; but this vegetation is not the sun, nor the rain. It is the *effect* produced by the sun and rain. So the gospel is one thing, and the effect produced by the gospel is another, but entirely distinct from the gospel itself.

"But is not the gospel a *conditional* promise, made only to those who believe?" says the objector. But what are we to believe? Is it the *truth?* "Most certainly?" Then if I believe the truth I shall be saved? "Surely." Is Christ the Saviour of all men? "No," says the objector, "he is not the Saviour of any unbeliever, nor will he ever be the Saviour of such." Then it is *the truth*, if the objector is right, that Christ is not the Saviour of any unbeliever; and so, if such unbeliever believe that Christ is *not* his Saviour, he will believe *the truth*, consequently be a true believer, while he believes that Christ is *not* his Saviour. Will this belief, that Christ is not his Saviour, be that which will entitle him to the blessings of the gospel? "Oh no," says the objector, "you don't understand this subject. He must believe that Christ is his full and complete Saviour before he can enjoy the blessings of the gospel." And yet you say Christ is not his Saviour. He must, therefore, believe that which is false; that is, he must believe that Christ is his full and complete Saviour, when Christ is not his Saviour; and his believing this falsehood will change it into a truth!

Let us illustrate this theory. A messenger comes to me and states that a relative of mine has lately deceased, leaving a large estate. I inquire if he has willed any of his property to me. He says, no, he has not willed a cent of it to me; but, if I will believe that he has willed it to me, then I may have the whole estate. How is this? I inquire; has my relative willed or given me any of the property which he left? The messenger assures me that he *has not given any of it to me;* that the will states explicitly that I shall not have a cent, unless I first believe that it is *all willed to me;* and, in that case, the whole is mine. Now, if I *believe* the messenger, that my friend has not willed his property to me, I am not to have any of it; but if I will believe the falsehood, that he has willed it to me, when he has not, then I am to have the whole. What admirable consistency! The fact is, a truth is true, whether it is believed or not. If the city of New-York were laid in ashes by a vast conflagation, your disbelieving it would not prevent it from being true; and on the other hand, if I should tell you that it was burnt to the ground, when it was not, and you should believe what I tell you; would your believing that falsehood, cause it to be true? Surely not. So the gospel is an immutable truth: believing it, can make it no more than true; neither can disbelieving it, cause it to be false. This idea of the immutability of the truth, is recognized in several places in the Scriptures. "If we believe not, yet he abideth faithful, he cannot deny himself." 2 Tim. ii: 3. "He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John v: 10, 11. To make God a liar, is evidently to treat his truth as a lie; but, if God has not given eternal life to any who have not believed that he has, then so far from treating his truth as a lie, they believe his truth; for, on this supposition he has not given them eternal life, and they believe he has not. It must, therefore, be true that he has given eternal life to all; so that every one who does not believe this word, makes God a liar.

Is the objector now ready to say, "if the gospel is the promise of salvation to all mankind, how can salvation depend on belief?" The text says, "he that believeth, and is baptized, shall be saved." The answer to this, in our view, is very easy.—Though God has promised to bless all in Christ, yet no one receives this blessing so long as he remains in unbelief. Those only receive salvation in this life, who believe the gospel, and are baptized by the spirit of God. To make this idea plain, I will refer again to the messenger, who is supposed to bring me the intelligence of the death of my friend that had left a great amount of property. Suppose, at the time of his arrival, I am in the most abject poverty, actually suffering both for clothing and food; and he assures me that my relative has bequeathed his estate to me; and at the end of one year from his decease, I shall be put in possession of the whole. If I had satisfactory evidence of the truth of this good news, I ask, would it not immediately save me from the evils of poverty, which I was suffering, both by the hope it would inspire, and by the relief it it would enable me to obtain on the credit of my bequeathed property? So the person who believes the gospel, which is good news to all, and receives it by that faith which works by love, and purifies the heart, is saved by the hope which he enjoys of life and immortality beyond the grave, and also by being delivered from the power of sin, and the influence of all tormenting fear. He receives "that holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." Eph. i: 14, 15. But when the purchased possession is all redeemed, and man is ushered into the glory of immortal existence, he will no longer be saved by hope. *Belief* will then be exchanged for *knowledge*, and *hope* swallowed up in *fruition*.

Now, let us suppose, once more, that being in the condition already noticed, the messenger had come with those good tidings, but for some cause or other, I should not believe his message; and should conclude that he had fabricated this story to insult me, on account of my poverty, and miserable condition. Though the account should be true in every particular, would it have any saving influence on me, so long as I continue to disbelieve it? Most certainly not. It would neither feed nor clothe me; but would be the means of making me the more miserable, as it would make me more sensible of my abject condition.—Still when the time arrived for putting me into possession of the estate, however unbelieving I might have been before, I could no longer doubt. The message would then be proved true by the actual enjoyment of the property. In like manner, he who rejects the message of Christ, receives none of the benefits which result from believing the gospel; and adds to his misery the condemnation of rejecting the light of truth, and the just penalty for continuing in disobedience. But when all are reconciled to God by the blood of Christ, and they all come into the possession of that inheritance, which is the gift of God, their sin and unbelief being both removed, their condemnation and misery must of necessity cease, and give place to beatific joy.

It is now proper to notice, more particularly, the concluding verse of the text, though the subject has been already introduced in such manner as to preclude the necessity of saying much more concerning it. After our Lord had commissioned his disciples to go into all the world, and preach the gospel to every creature, he informed them what would be the effect of their preaching on those who believed, and on those who believed not. "He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." What was the nature of the salvation here mentioned? Does any one say, "it signifies deliverance from endless punishment?" I am well aware that this idea is received by many who consider themselves Christians, and is very generally taught by those who claim the title of messengers of the gospel of Christ. But I ask, whence is it derived? I have not found that the Bible, which we, with other Protestants, hold to be the rule of our faith, says anything of endless punishment. It speaks of "*endless life*," but it says nothing of *endless death;* and even the expression everlasting or eternal death, is not there found; while everlasting or eternal life is often spoken of in the Inspired Volume.

But does this salvation signify deliverance from deserved punishment of any kind? We do not so understand it. We read, Col. iii: 25, "He that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons." And there is perhaps no truth more plainly revealed in the word of God, than this, that "every man shall be rewarded according to his works." Think not then to escape deserved punishment; for God "will by no means clear the guilty," but "will render to every man according to his deeds." We understand the salvation mentioned in our text, as might be perceived by what we have already said concerning it, to signify deliverance from sin, error, and all tormenting fears; together with a freedom from the condemnation and punishment of the sins which would have been committed, if the gospel had not been believed. It is that state of conscious acceptance in which the person, being actuated by love to God, obeys, him out of gratitude and feels that "God now accepteth his works." In a word, it is reconciliation to God through faith in his Son, which looks forward by hope to a life of immortal glory.

The expression—"is baptized"—as used in our text, I understand to express the reception of the spirit of love, which is the characteristic of the religion of Jesus.—Our Lord was to be baptized "with the Holy Ghost, or spirit, and with fire." This is the baptism which we think is intended in the text,—the reception of the spirit of Christ. Those who should merely believe in Christ and the gospel, speculatively, without having any of that spirit, which is the fulfilling of the law, would no more be benefited by their belief, than they would be by believing in Socrates. Salvation is received in this life only by that faith which reconciles us to God, and works by love, and purifies the heart, and thus gives us a prelibation of heavenly joy.

One clause only of our text remains to be considered. "But he that believeth not shall be damned." What are we to understand by the expression, "be damned"? Is it said that "it can mean nothing less than to be consigned to endless torments"? I know that it is contended by many, that such is its import in this passage; and perhaps a majority of people, when they hear or read this word, so understand it. But will such persons abide by this definition, and all the conclusions that will follow? Will any one admit the shocking idea that every individual that does not believe the gospel of Christ, shall be consigned to ceaseless tortures? Turn your eyes to the millions on millions of the Heathen, who have gone down to the grave without a possibility of believing the gospel; having never seen its glorious light. And are these all to be consigned to never-ceasing misery? But this is only part of the picture of woe. Every idiot, who has never been blessed with sufficient reason to enable him to believe any truth, must, on this ground, receive the same doom. Add to these all such as have heard the gospel, but have not believed its joyful truths; and this vast multitude is not the whole. About one-half of the human race die in infancy, and, therefore, wherever situated, they could not believe the gospel of Christ. And are they, with the millions of others, all to be sent to endless torments? Oh, appalling conclusion! Language wants words to express the horrid idea.

Is it replied, that "no one believes that all these are to be made endlessly miserable"? I have not said that any one does believe an idea so shocking. But I do say that it is the unavoidable conclusion of the position that "every individual that does not believe the gospel of Christ shall be consigned to endless torments." Are any still disposed to maintain that to be damned does mean to be sentenced to endless punishment? Hear the language of Paul concerning eating meat. Rom. xiv: 23—"And he that doubteth *is damned* if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Will any one admit that the word damned here signifies to be sentenced to endless punishment,—that he that doubteth is sentenced to endless torments if he eat? If not, why must that be its meaning in the text? It here evidently signifies is *condemned*, or sins in so doing: which is expressed plainly in the latter clause of the verse—"whatsoever is not of faith is sin." Again, 1 Cor. xi: 29. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." Did the apostle here design to be understood, that he who ate and drank unworthily, ate and drank endless torments? We presume not; but that *condemnation* was what he meant by that word; and we think the meaning of the word in our text is clearly expressed by our Lord, John iii: 18. "He that believeth on him is not condemned; *but he that believeth not is condemned already*; because he hath not believed in the name of the only begotten Son of God." In this passage our divine Master was speaking on the same subject as in our text, i. e. of the effect of belief and unbelief; and he uses a form of the same word in the original language in both cases, and we believe his meaning to be the same in both: except, in the latter instance he was speaking of unbelief then existing, while in our text he was informing his disciples what would be the effect when they should preach the gospel to every creature. We, therefore, are satisfied that the meaning is this. Those who believe not, are condemned immediately on the rejection of the gospel. It is the condemnation of conscious guilt, heightened by the influence of the light of the gospel, together with unreconciliation to God, and the weight of that fear which hath torment.

Am I asked what evidence I have that this condemnation will ever cease? I answer, the evidence of the promise and oath of the immutable Jehovah—"the glorious gospel of the blessed God." When all know even as they are known, there can no longer be unbelief; and when all shall be made alive in Christ—all subdued unto him—all reconciled to the Father through him, then must disobedience and condemnation cease. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. i: 9, 10. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall *say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory." Isaiah xlv: 22–25.

It is proper here to remark, that the last verse of our text appears to have referred primarily to the belief or unbelief of the disciples themselves, and such others as were endowed with miraculous power; for the next two verses read thus. "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." But as the truths of the gospel are the same, and man appears similar in all ages of the world, we conclude that like causes will produce like effects; that the influence of the gospel now, in proportion to the evidences we have of its truth, will be the same which it was when preached by the disciples of our Lord; and for these reasons we believe it proper to understand the text as having a general application to all who hear the gospel's joyful sound.

Permit me now, my hearers, to address the question directly to your consciences, Have you believed the gospel of Jesus Christ? Have you received him as the promised seed, "the Saviour of the world," the "mediator between God and man, who gave himself a ransom for all, to be testified in due time"? If you have received the gospel by that true and living faith which works by love and purifies the heart—happy are ye. You can then look to God, as your Father in heaven, with a conscious satisfaction that he now accepteth your works. Being reconciled to his will, you can securely trust in his goodness, and look forward with an eye of faith, and the full assurance of hope, to that life and immortality that shall be enjoyed when GOD IS ALL IN ALL.

Is there an individual within the sound of my voice who has not yet believed the good tidings of great joy which shall be to all people—the promise of blessing in Christ to all the nations, families, and kindreds of the earth? Have you been listening to the words of the messenger, and do you not believe the message? Remember that he who has promised is faithful to perform; that he has confirmed his word by his oath; and that it is impossible for God to lie. Receive then, the truth, and be yo reconciled to God. See the evidences of the love of God in giving his Son to bring to light the glorious truth, that he had prepared for us an inheritance of life and immortality in the world beyond the grave. See the love of Christ in suffering a cruel death to commend the love of God to us, to seal his mission with his blood, and give us, who were his enemies, proof that we shall arise from the dead to incorruptible glory. If you would enjoy happiness here, if you would look forward with the rapturous hope of immortal life, or meet death in peace, believe the gospel of our Lord and Saviour, Jesus Christ.

Brethren and friends, if we have any faith in the gospel, let us make it manifest by its saving influence on our lives. He that allows himself in sin, *is not saved*. He is not baptized by the spirit of God. Whatsoever he may believe, or profess to

* The word *one* which was added by the translators, is omitted, because it evidently does not express the meaning of the passage. "Surely shall *every one* say," is clearly the sense of the verse.

believe, he is damned in the sense in which we understand that word to be used in the text. He condemneth himself in the things which he doeth. No person can consistently profess to believe in the universal, impartial love of God, who does not act, in some measure, in conformity to that love,—by loving God, and all mankind. And he who is actuated by this love, which characterizes the gospel, will be careful to sustain the cause in which he is engaged, by obeying the commands of his divine Master. Let us, therefore, press forward in the path of our duty, with the blessing of Almighty God, in the glorious hope of immortality. Amen.

FRIENDLY CORRESPONDENCE.

The letter from a young female to her boarding school companion, shows so much of that spirit which is generated in youthful minds by the present revivals of desolation—while the answer to it, by the sister of the female addressed, so beautifully contrasts that fearful spirit, with the perfect love, which casteth out all fear, that we gladly lay the whole correspondence before our readers. We believe, that notwithstanding the friendly and personal partiality, we feel for "M. A. S." and her family, our readers will be as much pleased with her answer as we are.—It is a strange kind of religion which supposes guilt—and ascribes sin so great in an innocent young female, as Emily is herein warned to repent of—and as A. O. W. seems to charge herself with. Can it be possible that these young converts can believe in the total depravity of such beings, contrary to the experience of their own hearts; when, in the unregenerate state, those hearts must have revolted from such an angry temper in the meek and lowly Jesus, or at such an implacable, unforgiving disposition in the benevolent character of the Father of all spirits? Does it not seem more reasonable to believe, that, after the experienced change of heart—when these converts can thus remorselessly judge all whom they address, to be sinners, deserving, or in danger of an endless hell—and can unblushingly ascribe such revengeful, unforgiving passions to God and his Son—that they are nearer total depravity than before the boasted change—and that, of course, the change has been for the worse? With these questions and hasty remarks we recommend the correspondence to the perusal, *particularly*, of our young female readers. G.

N——, May 7, 1831.

Dear Emily—Presuming not so much upon our short acquaintance, as the love I bear to your immortal soul, I now address you—but I assure you, dear girl, I little thought when we parted, so much time would have elapsed before I should have had the sweet opportunity of conversing with you, in the only way that is now left us. My worldly attachment to you I could hardly account for, and I verily believed it at that time, the most sincere on earth, but the Lord has since been pleased to come into my heart (as I humbly trust) and give me a view of the world, and all its frailties, as well as of eternity and its awful realities, and my object at this time, in addressing you, is, to converse upon the subject nearest my heart—the salvation of your immortal soul. I hope, that ere this, you have been led to humble penitence and godly sorrow for your transgression against the Almighty Father and Author of all our enjoyments in this world, and in the world to come. Should this be the case, I know you will readily excuse what with the assistance of God, I shall now write; if not, I must trust to the seat which I dare hope I maintain in your affections, and the arm of Jesus, which has never failed to support me since I would trust in him. I regret much to hear of your bodily infirmities, and would recommend Jesus for your support. I know, from my own experience, that without a firm reliance on the Lord Jesus Christ we are illy able to support ourselves under the various calamities of this world; but if we have that hope and faith in Jesus, which every Christian feels, leaning on his arm, we are enabled to bar ourselves against the most deadly shafts of Satan and his angels. And O, my dear girl, let me entreat you to seek that Jesus who is able to support us in sickness and in death, and who, when we die, if we are faithful followers of him, and bear his cross on earth, will carry us safely in his arms to that happy shore where tears shall be wiped from all eyes and sorrow from all hearts. I acknowledge now, with shame, that I have often disputed the realities of religion, but I would warn you, with the kind admonitions of a friend, to beware of the paths I have trod, for they were the paths to eternal destruction; and it has, many times, been a wonder to me that I was not cut off in my sinful career, and that, instead of being now permitted to be warning others to "flee from the wrath to come," I am not lifting up my own eyes in hell! Yes; in that awful gulph from which none ever return, for God has said that the smoke of their torment shall ascend up for ever and ever, and he has also said that without a change of heart, we have no hope of escape. The blessed Jesus is now extending his arms to receive you and pleading his blood which was spilt on Calvary for your sins, at the throne of his Father, and O, can you resist all these kind offers of mercy? will you fight against your own life? Beware, that you don't resist the calls of Jesus till he gets angry with you, and leaves you to your own choice, for he has said, my spirit shall not always strive with man, and when he has once withdrawn his arm, you may then call in vain, for God is not man that he should repent.

I do not wish to frighten you, nor to use a harsh expression, but O, I do wish to plead with you. And O, my dear girl, I do entreat that you will consider your situation, and turn from your evil ways and live. It is in vain to attempt to write my feelings and fears for you, they can only be felt, not described.

I wrote to —— immediately after my arrival, she doubtless has told you of the revival in C—— and that Mrs. W——'s school was not passed by. I should think that quite half of the school were hopefully converted, and all of the family, excepting three—Miss D., and K. (a lady who came after you left,) and J., who seemed to remain hard through the various and powerful excitements of the rest of the family. Miss T. did not find relief while she remained at C——, but a letter which I received from her, a day or two since, brought a pleasing account of her full surrender into the hands of the Lord. Our attachment for each other seemed mutual, and very strong; my feelings when I left C——, it would be impossible to describe, and I was not insensible, at the time, of M——'s being a sharer in them; yet I was not fully aware of the effect they would have. She observed in her letter that she thought that that might be the last time we should ever meet on earth, and should we be separated in the world to come—This thought, she said, seemed to overpower her mind, and enabled her to form a resolution that she would see her Saviour. She now says she hopes, with the assistance of God, she has been enabled to keep her resolution, and feels that she can now trust her all in him. O, could I hear such news from you and E——! May we not hope to meet in heaven, if it is the will of God that we shall meet no more on earth? This thought, and this alone, can support us and make us resigned to be separated from near and dear friends. There is quite an excitement in N——, at this time, there has been quite a number of conversions, during which our heavenly Father has been pleased to snatch one of my sisters from the awful precipice, over which she was reclining.

I am this summer engaged in a school at——. If I have written any thing harsh or improper, in this, I hope you will excuse it, and attribute it to my love for your never dying soul; for I assure you, dear girl, I feel nothing but tenderness for you.

But I must now bid you adieu, trusting in Christ to be with and bless this feeble effort. Please throw a veil of charity over my imperfections, and do write very soon, believing me your sincere friend. A. O. W.

REPLY TO THE FOREGOING.

To Miss W——, Although a stranger to you, yet I take the liberty of answering the epistle that you some time since addressed to my sister. Soon after Emily received it, she commenced writing an answer; but her health was so poor as to prevent her from concluding it. I think no farther apology is necessary for my writing, as Emily can not have that pleasure, at present, herself. Emily was much obliged to you, for the interest you expressed for her temporal and spiritual welfare;—the feeling is cordially reciprocated by her, and indeed by all of us, as true believers ought to feel anxious that their brethren and sisters might seek, and find the "truth that maketh free."

> Sieze upon truth where'er 'tis found,
> Among your friends—among your foes,
> On Christian or on Heathen ground,
> The flower's divine where'er it grows,
> Neglect the thorn and assume the rose."

If the liberal sentiments and moral independence those beautiful lines contain, were possessed and practised by all, true religion, and consequently happiness would be much more prevalent; and false doctrines, the parent of sin and misery, would disappear before the resplendent beams of the Sun of Righteousness.

The Scriptures direct us "to reason together"—also "to prove all things, and hold fast that which is good." If mankind were more willing to obey the voice of God, and Divine Inspiration, than they are to receive for truth whatever fanatics please to palm on them for "the pearl of great price," they would not so often mistake a counterfeit for the divine Original!

> O, may we seek Truth's radiant form,
> Through the sunshine, through the storm;
> Let us not fear, though bigots frown,
> And the malicious taunt with angry scorn,
> Truth fears not the searching eye of light,
> But falsehood shrinks away to darkest night.

If "we prove all things," as the sacred page instructs us, we shall hear ministers of different professions; and read the writings of opposing

denominations. Then there is a fair prospect of obtaining the truth; and not until we exercise that freedom, which is our right, and employ our reason in the investigation, (not discard it, as some false teachers tell us to do,) shall we have any chance of knowing the whole truth. Let us obey the holy Scriptures, instead of the commands of men.

The sacred page informs us that "God is Love." "That we love God, because he first loved us." Also, that God is without the least "variableness, or shadow of turning." How then can our heavenly Father ever cease to love us, through time and eternity? It is but cruel mockery to say that God loves his children, and that, notwithstanding, he has prepared a place of excruciating and endless torment—to which hopeless doom, the Parent of all mercies will sentence the most of the beings whom he has created! what a horrid idea! That such a God-dishonoring, soul-destroying sentiment should ever have entered the bewildered imagination of deluded man—man "formed in the image of his Maker"—seems too absurd, and monstrous to be believed, did we not know that it is a lamentable fact! and did we not also consider the force of early impressions, instilled into the mind with all the power of traditionary prejudice! Unbelievers must have wandered far from God, in mental darkness or error, before such false and gloomy thoughts could have entered their minds concerning that Being, whose "tender mercies are over all his works." Believers in never-ending wo, ascribe a character to our divine Parent, which they would blush to own themselves. Where is the believer in that dreadful doctrine, whose heart is better than his creed, that would not view that person as a bitter enemy and cruel slanderer, who should accuse him of inflicting the most severe tortures on his helpless offspring for years, with no object in view, but the gratification of his arbitrary will? would he not justly be considered as a monster in society, unworthy of the name of man? How then dare a sacrilegious mortal thus slander the character of his Creator, by accusing him of cruelty as much worse than that of an earthly parent, (just described,) as an infinite, exceeds a finite act.

Believers in endless misery array the God, whose nature is love, in the terrors of imaginary wrath and vindictive malice! they tell their deluded hearers, that when their earthly career is concluded, the door of mercy is forever closed—that God will then sentence the greater part of mankind to an endless hell! It cannot be for their good, because no hope of happiness can ever reach them there. The design a wise and good person has in punishing an object, is for the purpose of reclaiming it; when man has not that in view, he is justly considered as a tyrant—as tormenting his victim, from a feeling of revenge and vindictive cruelty. Yet erring and misguided man charges the God, who is love, with such merciless barbarity! Our blessed Saviour's prayer, when about to shed his precious blood, "that he might bring life, and immortality to light," is applicable to the sincere, but deluded votaries of error, "Father, forgive them, they know not what they do." May God enlighten them, "that they may know him, whom to know, is life eternal." May they no longer feed on husks, when "there is bread enough, and to spare." Oh! that the time might soon arrive, when no one shall any longer "be ignorant of the righteousness of Christ," "going about to establish their own righteousness."

"God will have all men to be saved; and come unto the knowledge of the truth." How then can any one be eternally miserable? for "God worketh all things after the counsel of his will." Is not God's will stronger than man's will? Our heavenly Parent "has put all things into the hands of the Son"—And our Saviour declares that "of all the Father hath given me, I shall lose nothing; but shall raise it at the last day." Let us believe Scripture testimony, instead of false dogmas. The divine page informs us, that every one shall receive a reward for what he doeth; whether it be good or evil. "The soul that sinneth it shall die." "There is not a just man that liveth and sinneth not"—"If any man say he have no sin, he is a liar, and the truth is not in him." Then it can not be endless death or misery that man must endure for his sins. The most zealous advocate of that unmerciful doctrine, can not admit it, without proving more than he would wish to prove, for as all are more or less sinful, it would prove the never-ending wo of all! Let us enquire what that passage does mean: I think it must mean spiritual death, for the Bible speaks of "being dead in sins." It also says, "there is no peace for the wicked; he is like the troubled sea, whose waters cast up mire and dirt."

As long as Limitarians disbelieve the truth, that "God is the Saviour of all men especially of those who believe"—that Jesus "gave himself a ransom for all, to be testified in due time,"—they will remain in a state of mental darkness, and consequently under condemnation. Whether believers or not, when we sin, the natural consequence is sorrow and bitterness of spirit—conscious condemnation, which will continue as long as we are "enemies to God, by wicked works." That we are to remain forever in a state of sin and misery, we cannot believe, without disbelieving the promises of God, which are, "that in Abraham and his seed, which is Christ, shall all the nations of the earth be blessed."

I hope you will return an answer soon,—and favor me with your undisguised sentiments, as frankly as you addressed them to my sister, and as sincerely as I express mine to you. Truth is what we ought to seek: the sooner we know the whole truth, the better will it be for us: if either or both are in an error, it is necessary for our present happiness that we make the discovery. Therefore I hope you will receive this as coming from a friend; who hopes to meet you, and all mankind, in that heavenly clime, which is the *gift* of God, and not the reward of human works or faith, and where you seem to fear some will be excluded. May you soon experience that perfect love which casteth out fear—and learn that he that feareth is not made perfect in love—is the prayer of

Miss A. O. W. M. A. S.

Sullivan, August, 1831.

Editorial Correspondence.

A VISIT TO THE EAST.

Letter from Br. A. C. Thomas, to the Junior Editor, dated,

Philadelphia, Pa., August 16, 1831.

Dear Br. Aaron—Being confident that thou art always pleased to hear of the prosperity of the cause of Zion, I have concluded to commit to paper a brief account of my recent visit to Massachusetts, &c. which is submitted to thy discretionary disposal.

Passing through New-York, Long Island Sound, Providence, &c. I arrived in Boston the evening of the 16th ult. That eminent father in Israel, Hosea Ballou, to whose house I immediately directed my steps, was absent on a visit to Portsmouth, N. H. By his interesting family, however, I was cordially received and welcomed. The same evening I had the pleasure of forming an acquaintance with Brs. S. Streeter, and W. Balfour, whose names are known to all the churches. The next day, being the first day of the week, by request I delivered my message to the people; forenoon, in father Ballou's Meeting house, and afternoon in Br. Streeter's. The houses are spacious, and the congregations were large and attentive. My feelings on these occasions may better be conceived than described. Young in the ministry, and inexperienced, I felt that I was standing before assemblies who were accustomed to hearing the deep thought and vigorous language of the strong men of Zion. "I was with them in weakness, and in fear, and in much trembling." In the afternoon I stood where Murray, for a series of years, proclaimed the testimony of Jesus. "By it, he being dead, yet speaketh." Though his voice has been silenced in death, though his body has mouldered away, yet has he left behind him a name that will be remembered, so long as gratitude to benefactors, and reverence for the faithfulness of the just, maintain their residence in the affections of the human heart.

The doctrine of the everlasting Gospel prevails to an extent in the East truly gratifying to the feelings of every Christian philanthropist. In the city of Boston there are three large Universalist churches, and a fourth is about being erected. The societies are large and flourishing. In Roxbury, Charlestown, and Cambridgeport, each within a mile of the city, the societies are also large, and in a highly prosperous state.—There is scarcely a village in that region, in which there is not a Universalist society, composed of men and women of the highest respectability and influence. In the Mass. Legislature there are, besides laymen, six Universalist clergymen. One of the Chaplains, Br. Streeter, is a Universalist. Br. Paul Dean, of the Central Universalist society in Boston, was elected to preach the next annual election sermon. I have thought, that if Universalism be so very licentious a doctrine, as it is generally represented to be, the believers and advocates thereof should be sent to the States' prison, and not to the Legislature!

On Wednesday, July 20, I became acquainted with Hosea Ballou. Br. Aaron, O what emotions of gratitude and love crowded thickly on my heart, in meeting with this venerable servant of the Lord Jesus, and receiving the affectionate grasp of his hand! I remembered my former alienation from the truth—the darkened state of my soul, previous to receiving through thy instrumentality, the first dawnings of the revelation of the heavenly vision. I remembered that the redeeming testimony of grace was fully opened to my understanding and affections by reading the invaluable Treatise on Atonement—and now, that I held the author by the hand, and beheld him face to face———I cannot tell thee how I felt. His head has been frosted by the winter of age, and, in the ordinary course of human events, but a few more years may pass before the blast from the desert shall come, and he be gathered to his fathers! May the Lord add many years to his long, laborious, and useful life.

Forty summers are well nigh finished, since Hosea Ballou first entered the ministry of reconciliation—yet "his eye is not dimmed, nor is his natural force abated." I never saw nor heard of any man who equals him in clearness

of perception, energy of thought, or power and brevity of expression. There is not a nook or corner in the dark mazes of Partialism, that his nervous mind has not explored. He has followed the "*Foxes*" through all their winding paths. He is acquainted with every hole they have ever made to get out of the way of an argument. He has levelled the forests and cleared out the underbrush of mystical theology, and faithfully exposed the "mystery of iniquity" in which *they* would hide themselves, whose creeds theoretically rob Jesus of a portion of the purchased possession, Heaven of its happiness, and God of his glory. What are our labors, compared with what his have been? The rubbish of Heathen fables and traditionary error, has, in a great measure, been removed from the temple of the Christian religion—and the "good old way" has been made plain to the inner courts, where the soul may hold sweet communion with God. * * * *

And I became intimately acquainted with Brs. Thomas Whittemore, (who, as Editor of the Trumpet, is a "stone of stumbling and a rock of offence" to Partialists and their creeds,) Hosea Ballou, 2d., S. Cobb, L. S. Everett, T. G. Farnsworth, C. Gardner——but the time would fail me to name the host of worthy brethren, "good men and true," with whom it was my pleasing lot to form an intimate acquaintance. I may be permitted in this place, to mention G. W. Bazin, printer of the Trumpet, as an individual, for whose kind attention in accompanying me in visits to the neighboring towns, &c. I feel truly grateful.

During my stay of two weeks in Boston and its vicinity, I preached twice in father Ballou's Meetinghouse, once in Br. Streeter's, once in Charlestown, and thrice at West Cambridge.

I left the friends in that region, with much regret. The brethren uniformly received and treated me with all that brotherly kindness and ardent affection, which our blessed doctrine is so naturally calculated to inspire. May the spirit of the Master be with them always—and may they be blessed with contentment, health, strength, and a continuance of their ardor in the great cause of truth.

Proceeding by land to Hartford, 100 miles from Boston, I became acquainted with our venerable father in the ministry, Menzies Rayner, with whom and his kind family I remained from Tuesday noon till Wednesday morning. Br. Rayner's likeness has been lithographed, but I cannot say I should have known him by it. He has a high forehead, very large bushy eyebrows—and an eye that may verily "look into the deeds of men." The Inquirer flourishes under his care. He has engaged to settle with the society in Portland, Me. The gain to that society will be great, though, in my apprehension, not sufficiently so to balance the loss to our cause in Connecticut. I know not how his place in that State can be supplied. May the Lord be with him, and with his family, and bless them wheresoe'er they go.

On my way to New-Haven, I had about a minute in which to make myself known to Br. Boyden, shake hands with him, bid him God speed, and say—farewell.

I arrived in Philadelphia on the evening of August 4th, having been absent little more than three weeks—though a more interesting and agreeable time, I believe I never experienced. I have abundant reason to be unfeignedly thankful to our heavenly Father, whose kind providence preserved my health and strength, and returned me in safety to the people of my charge.

During my absence, my congregation had their house put in complete repair—and on reopening it for public worship on first day last, we enjoyed a refreshing time from the presence of the Lord. Our cause in this city, and in the eastern section of the State, is in a prosperous condition. May it continue to run and be glorified. May the majestic river of the pure water of life roll on—until the whole earth is filled with the knowledge of the Lord.

Thine affectionately,
ABEL C. THOMAS.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, *Editor and Proprietor.*
AARON B. GROSH, *Associate Editor.*

Utica, Saturday, August 27, 1831.

BR. THOMAS' LETTER.

We owe, perhaps, an apology for giving this letter to the public, in the exact words in which it was written. But to us, the principal beauty in Br. T.'s letters, is their familiar and affectionate language—language grateful to the feelings of both, as fraternal rather than friendly affection subsists between us. We may have mistaken the taste of our readers, in giving the letter in its original shape—but they will not easily mistake our own. G.

We have been informed, since we noticed the recent "attempt at Union" in the Sunday school managers of this village, that some of the circumstances in the case, differed somewhat from our statement of them; though we can not ascertain exactly wherein. Our information was derived from a gentleman belonging to the Dutch Ref. Church, which was represented in said meeting, and we supposed it correct. Should any material mistake be pointed out in the article alluded to, we shall be happy to correct it; for the Lord knows we have no disposition to misrepresent any facts in the case, especially such as would be to the discredit of the denominations alluded to. S.

LITERARY INSTITUTION.

It is known to our readers that the Universalist Convention of this State recommended, at its last session, the establishment of a Literary Institution, for the instruction of youth in the sciences, where they could be free from the officious control, intermeddling dictation, and overweening proselytism, employed by certain sectarians in nearly, or quite all institutions of the kind in the country—that the Central and other Associations in the State approved said recommendations, and that measures were adopted for carrying the same into effect, the location designated, Trustees and an Executive Committee appointed, subscriptions issued, &c.

Something has been already effected, by subscription, towards raising funds for the speedy establishment of the Institution. Still, however, the subject does not appear to be generally understood; or if it is, our brethren do not *act*, in general, with that life and promptitude that is desirable and necessary. There are, no doubt, individuals, feeling interested in the subject, with wealth at their command, amply sufficient to accomplish the object immediately. Many individuals, who intend giving something, do not, however, inform the Trustees or Committee of their intention, or of the amount they will give; and some, even when called on, still *delay the definite answer*—saying, "I do not fully understand the subject—I do not know whether it will be safe to give, or whether what is given will be faithfully and properly appropriated," &c.

Now we are glad to see Universalists on their guard, desirous of understanding the business, and careful that their money shall not be squandered, but faithfully and properly applied. But there is, however, a possibility of our being too fastidious, and also of our being too cautious—or so dubious in our minds about the result, and so speculating and tardy, as in fact not to *act at all*, while the fact stares us in the face, that our enemies are neither asleep nor tardy, but constantly on the alert and in active movement.—We know that we have sons and daughters to educate, and that we owe an obligation to the rising generation. We know too, that these sons and daughters and youth, should they ever get an education, will get it at an Orthodox Seminary, and be indoctrinated in what we deem pernicious error, unless we do something to prevent it, and that too by speedily establishing a *different* Institution.

The *objects* of this Institution, are as clearly expressed in the resolutions and minutes of the Central Association, (published in the 24th No. of this paper,) as language can express them; and we all approve the objects of such an Institution, and daily feel the need of it.

The *names* of the Trustees and Executive Committee (being gentlemen so generally known and universally esteemed for their moral worth) are a sufficient pledge and guaranty to our friends and community, that the funds, whatever are raised, will be appropriated both judiciously and faithfully.

Why then do we consume and waste time by delay? What we can give, we can give now as well as ever—at least we can give the promise or pledge of it, so that our Trustees and Committee can know what to do, and be able to report *progress*. Whatever business is transacted or progress made in the undertaking, will be published, so that our friends who give, can know what is doing, and how soon their children can attend school at the Institution.

We hope those who hold subscription papers, will be active in circulating them in their respective neighborhoods and procuring all the names and subscriptions possible, and that those who are called upon will not be backward in subscribing *something* immediately. Donations, however small, will be thankfully received.—Those who live remote from any one holding a subscription paper, or who may not be personally waited on for the purpose, can certify the

amount they will give, by writing, either to Mr. Joseph Stebbins, (Treasurer,) of Clinton, to Br. S. R. Smith, same place, or to either of the Editors of this paper—or should any feel disposed to forward funds for that purpose, it will be acknowledged in this paper. Where small sums are subscribed, it will probably be most convenient to pay them all at one time. Where ten, twenty, fifty, or one hundred dollars, or more, are subscribed, the convenience of the subscribers will be consulted in the times of payment. It will not probably be called for in quarterly payments, as stated in the subscription papers—a part may be called for late in the ensuing fall, or in the winter, (for the purpose of procuring building materials,) and the residue next spring or summer.

We hope neither the subject nor our brethren will be allowed to sleep in apathy, while the work is unaccomplished. Let there be no tarrying by the way—"Look not behind thee; neither stay thou in all the plain—lest thou be consumed" by the enemy. Or, as Judah said to Israel, relative to going after corn to save them from famine, "For except we had *lingered*, surely *now* we had returned this second time." Except Universalists had "lingered," they might have had, not merely one, but two, or even many Institutions for literary purposes, and been situated as to exert their share of influence on the public mind. S.

REFLECTIONS.

Few people, who have never been employed in performing the weekly task of an Editor, can correctly appreciate and properly judge of the labors, and duties, and perplexities, of one in that station. And few, probably, even of those that *have* performed the duties of a common newsmonger Editor, are aware of the complicated and difficult task of conducting a *religious* journal, (especially in these evil times on which we are fallen,) which dares to question the correctness of modern Orthodoxy, oppose the popular prejudices of the day, and expose the evil devices and wicked machinations of a powerful, combined, and well organized clerical party; and show that they are, many of them at least, aiming a deadly blow at the peace of society and the liberties of the nation.

We have no doubt that many of the remarks that appear in this paper, both from our own pens and those of our correspondents, may have the appearance to some readers, of too much severity—harshness of censure—want of charity—keenness of rebuke—narrating with too much particularity and plainness, the vices and wickedness of our opponents—and holding them up to public shame and reproach, especially in reference to modern revivals and revivalists, and the general scrambling for wealth, power, and dominion by the leaders of the Orthodox party. To us, also, these things have the *same appearance*, at times—we get heartily sick of this perpetual warfare and battling, lay down our pen in disgust, thinking we will never more raise it, either in offensive or defensive warfare, nor open our columns to correspondents who will do it. We often cry out in the language of the poet,

> "O for a lodge in some vast wilderness,
> Some boundless contiguity of shade,
> Where rumor of oppression and deceit,
> Of unsuccessful or successful war,
> Might never reach me more! my ear is pain'd,
> My soul is sick with every day's report
> Of wrong and outrage with which earth is fill'd."

But this resolution is scarcely taken, or perhaps, is yet in embryo, when we take up an Orthodox print—find it filled with wonderful stories of remarkable conversions—a great and marvellous work of the Lord is going on in the town of A——, or the village of B——, multitudes have "got religion," been "born again," &c., many Universalists have renounced their soul-destroying error, and embraced the hope of the gospel.—We visit the places mentioned, or see respectable individuals directly from them, and ascertain that all is sheer fabrication or imposition—that a fanatical spirit has, indeed, prevailed, to some extent—that a few weak minded men, but more women and children, have been its dupes, by being frightened out of their wits—that so far from society's being made better by it, there is actually not as much charity and peace, benevolence and kindness, as there was before—several have become howling maniacs, two or three confirmed in insanity, have committed suicide—and so far from any Universalists having renounced their faith, all stand firm, and in some places happen to be the only ones that retain their reason and sobriety. Next, we behold some of the basest arts put in requisition to ensnare and frighten or drive into the meshes of their sectarian net, some unprotected and amiable female, and if they fail in these wicked wiles they resort to calumny and slander, in order to blast the fair character of innocence, and the good name of all who will not join their party. Then again we see published and republished the basest of *slanders* against Universalists, and such *lies* as we should think the very father of lies, if he had any shame, would blush to own himself the author of—these they industriously circulate among the dupes of their imposition, with a zeal that would well become a better cause. And when the slanders and falsehoods are ferreted out and exposed, they uniformly refuse to correct the lying report they have been circulating. Next comes a report in their papers, backed by pathetic and whining harangues from their pulpits, concerning the deplorable wickedness and perishing ignorance of the inhabitants of the great Valley of the Mississippi—powerful appeals are made to the passions and sympathies of community to gull the ignorant out of their cash, under the pretence of establishing Sunday Schools, gratuitously distributing the Bible, and furnishing the means of salvation to that vast region—and thousands, and tens, and *hundreds of thousands of dollars* are collected, and either lavished on their pious begging agents, or hoarded up in their splendid Bible and Tract establishments, in New-York, or employed as their capital to enable them to carry on their *profitable business* of printing and *selling*, to better advantage, or else vested in Bank stock with a fair prospect of its yielding handsome *profits*;—instead of being employed in the actual charity for which it was given. [For be it remembered, according to their own statements, nearly *Forty Thousand Dollars* have been expended by them, the last year, or lavished on their agents, in merely *exploring* the field of their future operations and *preparing* the way to *begin!*]

While, then, we witness these powerful combinations and dangerous monopolies, these arts and machinations, impositions and slanders, such gullibility and cupidity, and see religion thus disgraced by those who *pretend* to be its best friends; can we any longer hesitate what course to take?—or doubt the propriety, and our imperious duty, of warning the public of these things, and exposing them to the righteous indignation of an abused and insulted people? No; our doubts are at once removed, our course defined, and we resolve once more to gird on our armor and "fight the good fight of faith" even "against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The voice of inspiration says, "cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." As a watchman on the walls of Zion, we are bound to sound the alarm when danger approaches, and to warn community of the impositions to which they are liable. Give us "an open field and fair play," generous opponents, and honorable treatment, opponents that will reason, and who can feel and acknowledge the force of argument, and who will scorn to resort to calumny and abuse, fraud and deception, and we promise to treat them with respect and mildness, and give no occasion to any one to say we are severe, and too much inclined to warfare. But as we are "set for the defence of the gospel," as a faithful soldier of Christ, we must do our duty according to the circumstances in which we are placed—"reprove, rebuke, exhort, with all long suffering and doctrine." We would gladly avoid every thing both of a controversial and censorious nature, if we could consistently with duty. But we cannot; so we must be content. Jesus shrunk not from his duty, in calling the Scribes and Pharisees of his day by their proper names—*hypocrites*—and pointedly rebuking them for their impositions and wickedness. The apostles *contended earnestly* for the faith. And we ought to remember that the disciple is not above his Master, nor the servant above his Lord. S

POETRY.

[*For the Magazine and Advocate.*]

A MOTHER'S GRAVE.

What place is there so suitable for reflection as the grave? What place so calculated to inspire in us feelings of solemnity? There it is that we behold "the place appointed for all living"—there it is that we are strikingly reminded that we must die. The grave views its inmates on an equal footing; all distinctions are laid aside. The prince no longer "lords it" over the peasant, and the peasant no longer quails beneath the piercing glance of princely power. There the shout of triumph is heard no more—there the song of the victor is hushed. There the high and the low lie side by side, and no longer does man exalt his fellow-man, and give to him that glory which belongs only to his Maker. From the grave we may draw a moral, which, if improved, will teach us how to live and how to die. We cast a glance around us, and behold the stately monument which tells that the remains of wealth and honor lie beneath, and the reflection comes thrilling back upon our hearts, that death regards not wealth or power—that when this ghastly foe to life approaches, the man who made the earth to tremble, in consideration of his power, falls before him, weak as a babe. Kings yield their strength unto his potent arm, the soldier and the statesman are to him even as the meanest peasant. All fall before him—all yield to his sway. We look again and behold the mound in which reposes youth and beauty. We look again, and the grassy bed of smiling infancy meets our eye. Then, indeed, is it that amazement seizes us in contemplating our own mortality. We look again, and behold the grave of aged foudness—a mother's grave.

Here let me drop a gushing tear in remembrance of one who once possessed a frame of serenity and health—by whose care her offspring grew to firmness, and from whose example a flood of joy proceeds.

There is a sense that o'er me creeps
And fills my heart with sick'ning fear,
For now, behold, a mother sleeps
In slumbers never ceasing, here!

Lie still, in gentle, quiet sleep,
Soother of my [illegible]
Thou, for whom I no[illegible] weep,
In pleasure liv'st beyond the stars.

Upon thy grave shall flowers grow,
The modest rose shall droop its head,
The breeze of eve sweeps gently through,
Answering to thy breath that's fled.

I'll gaze upon thy green turf bed,
Sweet parent of my early days!
And on thy grave sad tears I'll shed,
The only gift remembrance pays.

Berkshire Gymnasium, August, 1831. D. M.

DEATHS.

In Hoosick, June 6, *William M.*, eldest son of Rufus Sarvay, aged four years. The parents of the deceased are truly led to sorrow, but not without a hope. They believe their child "is sown in corruption," but that it never can be raised until "it is raised in incorruption"—The writer of this article was called upon to deliver an address for the consolation of the afflicted. The words selected for the occasion are recorded 2 Samuel xiv: 14. The Editors of the Trumpet, Watchman, and Editors of papers in Virginia, are respectfully solicited to give publicity to the above mentioned death. A. B.

In Trenton, on the 21st ult., Mr. *Aaron Wilbour*, aged 78 years; an old and respectable inhabitant of that town. Mr. W. has left a large circle of friends and relatives who deeply lament the termination of his earthly career. Of Mr. W. we might say with one of the prophets of old, "he was gathered to his fathers like a shock of corn fully ripe." From the first dawning of his bright intellect, he has been an independent man—and from the inmost recesses of his heart has been, through a long life, the bold and fearless advocate of both civil and religious liberty. He held a commission in the revolutionary army, and assisted in securing that rich inheritance to posterity—the freedom we now enjoy. It pleased the omnipotent Disposer of human events to prolong his days to a good old age, that he might learn the effects of a government founded upon liberal and enlightened principles.—For a number of weeks previous to his departure, he was confined to his room, and had time to reflect that the hour of his approaching dissolution was at hand. But immortality dawned and brightened around the horrors of the tomb. He tested his principles, remained firm and undeviating in their profession, and expired calm and tranquil in the belief of that doctrine which breathes "peace on earth and good will to men."

Another example has been laid before us for consideration—another veteran of civil and Christian liberty has left the stage of action, full in the belief of the final restitution; and found, after a long life, that Universalism was good in the hour of death—he found it was as good to die by as it had been to live by; and it may be well to state that he never recanted his opinion, but died triumphant in the belief of those principles which are in accordance with the divine oracles of truth.

At Troy, on Tuesday afternoon, 24 of August, Mrs. *Mary Ann Kemble*, wife of J. C. Kemble, Editor of the Troy Budget. For twelve months her health had been yielding to the ravages of consumption, and the last six months her sufferings were, at times, extreme. During the whole period of this severe trial, she evinced the greatest patience; and that suavity of disposition, which had endeared her to a large circle of acquaintance, shone conspicuously to the last hour of her existence. By this dispensation of Providence, an affectionate husband has been deprived of the society of a beloved wife, and two young children of a tender and affectionate parent. Yet there is consolation in the reflection, that the deceased bade her friends adieu, in full reliance upon the Christian hope that she will meet them in that brighter world, where friends no more are separated, and where

"every tear
Is wiped from every eye." [*Anchor.*

HAPPY ARRIVAL.

The ship Glad Tidings, left port in the *pacific, homeward* bound. She was considered as sea-worthy, and *well found*. While off the cape of *good hope*, a violent gale of wind set in. The *Watchman* on deck immediately sent for the captain, who seeing the gale increase, and afraid of being driven on a lee shore, crowded as much canvass as she could lie under, in hopes of beating to windward. Such was the violence of the wind that in giving his commands, he had constant need of the *Trumpet*. By an observation which had been taken, from the rising of a *Star in the West*, it was evident they were in the vicinity of some harbor. Signals of distress were made, and the gunner was ordered to fire minute guns; and fortunately the *Magazine* was well supplied. In this perilous condition they remained all the night, and in the morning discovered a small inlet, where the vessel might ride in safety. Accordingly they put up the helm and bore down for the harbor. The storm continued with unabated fury, but they had got into good moorings, and were happily furnished with a good chain cable and *Anchor*. Without this the vessel must inevitably have run aground. Her cargo was of the most valuable kind, and *insured* to the *full amount*. Particular interest was felt for her safe arrival, *for* she was fitted out by a most benevolent individual, to furnish *wine* to the *poor* and *needy*, "*without money and without price*." There was, however, a class of people, who were willing to sell *their* wines at a *high price*, and who appeared to wish she might never return. They had plenty of wine for themselves, but they could not endure the thought that others should enjoy this luxury, without purchasing of them.—And to *give* wine to *poor, common*, and *vile* people, they thought would be an encouragement to idleness, and very *licentious*. It cannot be expressed how much joy has been experienced among the poor people since they have learned that the vessel is safe, and may soon be expected in port. The happy news was brought by the brig *Herald*, and notice left at the offices of the *Intelligencer* and *Inquirer*. [*Gospel Anchor.*

Little minds endeavor to support a consequence by distance and hauteur. But this is a mistake. True dignity arises from condescension, and is supported by noble actions. Superciliousness is almost a certain mark of low birth and ill breeding. People who have just emerged into greatness, think it necessary to maintain their superiority by a proud look and a high stomach.—The consequence is generally hatred and contempt. In fact, this proud, high bearing reserve, is a great crime.

Human life is a true history; many passages of which may be called obscure and uninteresting; some, perhaps, tragical; but whatever gay incidents and pleasing scenes may be interspersed in the progress of the piece, yet one end happeneth to all; to all there is one awful and infallible catastrophe.

I envy no quality of the mind or intellect in others; not genius, power, wit or fancy; but if I could choose what would be most delightful, and, I believe most useful to me, I should prefer a firm religious belief to every other blessing.—*Sir Humphrey Davy.*

There is no virtue more amiable in the softer sex, than that mild, quiescent spirit of devotion, which, without entangling itself in the dogmas of religion, is melted by its charities, and exhilirated by its hopes.

Women that are the least bashful, are not unfrequently the most modest. And we are never more deceived than when we infer any laxity of principle, from that freedom which often arises from a total ignorance of vice.

Brighter than polished silver, more valuable than Peruvian ore, more precious than the pearl in the sea, than the diamond in the earth, or all the shining treasures of the mines of Potosi, is reputation to a woman.

The man who can be charged with the fewest failings, either with respect to abilities or virtues, is generally the most ready to allow them.

A LIBERAL SCHOOL,

IN CLINTON, N. Y.,

Will be opened for the reception of young ladies and gentlemen, about the first of October, next.

Terms of Tuition.—Orthography, Reading, Writing, Grammar, Geography, and Arithmetic, per quarter, $3.
Mathematics, Latin and Greek languages, do. $5.

N. B. Friends wishing to encourage the school, are requested to give information to the Editors of the Magazine and Advocate, Utica; or to S. R. Smith, Clinton, specifying the number of pupils, and the studies which it is expected they will pursue.

Notice will be seasonably given of the precise time when the school will commence, and the names of the teachers will be published for the satisfaction of all concerned.

Board can be obtained within convenient distance from the school and on reasonable terms.

Associations, Notices, etc.

Br. *Allen Fuller* will preach at Geneva, on the first Sunday in September next.

Exchange.—Br. *Job Potter* will preach at Clinton, the first Sunday in September next, in exchange with Br. *S. R. Smith*, who will preach at Fly Creek on said day.

Br. *W. Bullard* will preach at Hartwick, on the first Sunday in September next—at Laurens village on the second Sunday, and will lecture at Noblesville at 5 P. M. on said day.

Br. *S. Miles* will preach at Oswego, on the second Sunday in September next, forenoon and afternoon; and at early candle lighting at such place as the brethren in that vicinity may appoint.

The Genesee Association of Universalists will meet on the second Wednesday and Thursday of October next, at Pen[illegible], upper village, Monroe county. The several churches and societies composing said Association, will be careful to be duly represented in it, and to report the exact number of members in each of their respective bodies.

The Cayuga Association of Universalists will meet, on the first Wednesday and Thursday in October, next, at Havana, Tioga county.

The Chenango Association will meet at Lisle, Broome county on the last Wednesday (31st day) of August, and continue two days.

The Hudson River Association will be holden at Albany, N. Y. on the 2d Wednesday and Thursday, (14th and 15th) of September next.

LETTERS CONTAINING REMITTANCES,

Received at this office during the week, ending Aug. 24.

J. M., Rochester, (minus postage,) 75 cents—W. M., Lafargeville, (minus postage,) 87 cents—J. D. S., Oswego $1—C. M., Smithfield, Pa. $2—P. M., Union Square. $2

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